Volume IV Chicago, Ill., November, 1927 Number 8

The Liberal

OUT OF THE VAST

There's a part of the sun in the apple,
  There's a part of the moon in a rose;
There's a part of the flaming Pleiades
  In every leaf that grows.

Out of the vast comes nearness;
  For the God whose love we sing
Lends a little of his heaven
  To every living thing.

August Wright Bornberger.

Published monthly by

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"THE WORLD'S GREATEST DRAMA"

A Sermon Delivered By Dr. Preston Bradley in The Peoples Church, Sunday Morning, Nov. 6, 1927. Stenographically Reported.

Thomas Carlyle was reading prayers one evening in the home of a friend. He was reading from the Book of Job. He read on and on and on, until finally the family sensing that he had become deeply immersed in the tragedy that he was reading quietly slipped out of the room and left him. Bishop Quayle says that Thomas Carlyle never left the room until after he had finished every word of the "World's greatest Drama,"—the Drama of Job.

It is one of the things to be regretted in life that in the criticism and attack against the Bible so many people are not familiar with some of the great heights and some of the great depths of that very Bible. Nowhere in all of the literature of the world, has there ever been given to humanity with all of its sublimity and its grandeur, with all of its pathos and its fine artistry, a tragedy of the human soul like we find in the Book of Job. Those of you who are antagonistic toward the Bible, would do well to eliminate your theological differences and your historical conceptions, and read some of these great masterpieces of the human soul to be found in the ancient literature of the old Hebrews.

Let us treat the book of Job this morning as a drama. We are not concerned with its historicity. I do not know whether a man by the name of Job ever lived or not. It is not of primary importance to the artist, nor is it of importance for our values. The meanings of life are so much more comprehensive than the little limitations involved in mere historical accuracy.

And so this morning, I am not concerned in approaching this "world's greatest drama" with any of the conventional attitudes that are usually brought to a discussion of a Biblical matter. I only know this, that every student of literature and the fine arts who has developed sensitiveness of soul is perfectly familiar with the great relationships which exist in the sub-currents of life. Away down below the surface into that territory where the soul dwells—that inner holy of holies that every life has and every heart knows there dwell the deep things of the heart. Whatever we may believe about God, whatever we may believe about the Bible, however we may deify the intellect, or place upon the altar of the soul the God of Reason, there still remain for every soul great experiences which have nought to do with any of these. There is something more than reason; there is even something more authoritative. There is something more certain than material; and into the depth of that reality must we go with this great drama of the world. For like every other drama, like Hamlet, like the great Dante's Inferno, like that great canvas upon which Milton painted a picture of the soul in Paradise Lost, like all of that, there can be no great work of art without a great theme greatly executed. The drama of Job meets that standard of the true dramatist.

What constitutes a great play?

Not only a great theme, but a great treatment of the theme. The great theme is the reality which the artist is attempting to explore, but the treatment of that reality attests the depths of his own genius.

So we have in this drama a great theme. And what is that theme?

Why, if God is Good, should a good man suffer? That is the theme of the drama of Job.

Many of you have only identified the character of Job with the thought of Patience, as I have for years. We thought the supreme genius of Job was to be found in his great patience. He had patience while he suffered.

Now let us approach the drama as we approach any drama, first by analysis and then build up a synthesis of values for our individual problems. There really can be no constructive treatment of this character until we have assumed a critical attitude. A critical attitude always precedes a constructive process. As we study this drama of Job what do we discover? We discover that unlike all other dramas of tragic significance, it begins with tragedy, but it ends in triumph. Bishop Quayle brings this to our attention in his study of Job. In this respect it is unlike the dramas of Shakespeare. They begin with triumph and end with tragedy. Job begins with tragedy and ends with triumph. And I am assuming that with the proper philosophical interpretation of life's values that is precisely the order of life. Why is it always necessary to admit that life ends tragically or that death is tragic? It is a great fallacy. No life ever ought to end in tragedy. There is no real purpose in any life closing in tragedy. Death as the consummation of materalistic expression of the body is only an induction of a finer and more rarefied opportunity for the soul to complete its evolutionary processes. There is nothing tragic in that I do not look at death any longer as tragedy. I look at death with great awe. If I thought this was to be my last hour, there is one thing of which I am quite confident, I do not think I should be afraid; I should have a sense of awe. It is a tremendous change of relationships to die.

This drama of Job, which is the theme of the suffering of the good, closely allied to every life. What do we discover? We find first of all that Job is a rich oriental prince; that he is clothed in all the trappings of splendour; that he is held in great esteem by his friends and servants; that he is blameless in his life; that the reputation which he bears is unsullied and unstained; we find him the richest man of all; a man who commands the respect of all; a man whose age you would never guess from the wrinkles on his brow; a man who has come to the end of what he thinks this life to be in security. Many of the tragedies of life begin with a sense of security. The moment a person feels that they have reached the place in the realm of intellectuality where they are so secure as to make any effort to penetrate into the mystical realm where the highest consciousness dwells, then that soul is in danger.

The dangers of life come with retirement, never with life's actions. When we feel that we are secure in life, then there stalks through the door danger. Danger! The moment we feel ourselves impregnable to anything that life has to throw and thrust at us, just that moment do we experience the beginning of our disintegration. For the qualities of life are not formed that way. The only way that life can be maintained is by a continuity of the urge of progression. Progression does not come to a soul that is secure, with a sense of power. Never.

There stands Job, without a scar upon his character or mar upon his life; he has been always careful and honorable in his business relationships. No man had ever accused Job of dishonesty. His wealth had been accumulated

by obeying the laws of honor and of honesty. In the midst of all this the drama opens with a conversation between God and Satan. Please remember we are dealing entirely with symbols; God as the symbol of the principle of good and Satan as the symbol of the concept of evil. God and Satan as symbols are introduced into the prologue of the drama.

Satan turns to God and says "Consider thy servant Job." God replies "What of him?" "Do you know why he is good? Do you know why he is thy worshipper? Well, it is because he is prosperous; it is because he is rich; it is because he has great worldly possessions, lovely family, and no anxiety."

And God replies "Are you quite confident of that?" And Satan replies in the affirmative. God says "Very well, I will strike a bargain." (And that is what God, the principle of Good sometimes does. He said "Very well, we will strike a bargain. You can do what you please with Job and we will test him."

I wonder sometimes how much of the evil and the pain that manifests itself in our consciousness is the result of sin. This was the old, old theory of the philosophers and moralists. Sometimes are they not the refining process through which the quality of our character and the nobility of our souls are established? God says "Take my servant Job, do what you like with him."

And then he made the qualification which Good always makes in the presence of evil,—he said "You can do what you like with him, but—" BUT, that eternal exception which is always true with Good. "—**but** you cannot kill his soul." Then this great drama of the human soul begins. And what do we find? We find the old prince his oriental robe draped around him, standing there one afternoon looking out upon his vast estate, behind him is his palatial home. As far as he could see there was that sense of security and wealth. Yonder upon the hills his herds were browsing and down in the valley all seemed quiet and serene.

What is that coming over on the hill yonder down in the plain toward him? It is a runner, a servant,—"Job, Job! a great storm has come. Thy flocks have been killed." Job said "My flocks? Why, I have but just left them." Another runner comes into his presence, "Oh, Master Job, a great storm has come and the herds are dead." "My herds?" And then a cry "Job, Job, Master Job!" Another runner comes, and this time anguish is portrayed in every line of his face "Job, thy sons and thy daughters and thy servants are dead."— and that is the staggering blow— "thy sons and thy daughters—." Where a moment ago was security and ease and prosperity there stands tragedy! And the old man senses with the depth of his soul the sense of loss. In the midst of the tragedy of that moment, in the midst of that sense of destruction when life's values that he sensed as of importance had all been stripped from him his great test arrives. Job stands stricken but he still cries, "Oh, that I might find Him; Oh, that I might see Him." Very human all this, in tribulation and sorrow we all utter the same cry! Then three friends come to him, and the desolation is so tragic that these three friends sit seven days without saying a word. I wouldn't give much for friends like that. In the midst of his tragedy they wait seven days. And what is their attitude in this drama of the soul? Why, their attitude is the attitude that you find prevalent today. They see Job in his sorrow, all decay, tragedy, and then they say, "Ah, Job, you have been covering up something. Job, this has come upon you because you are a sinner. Job, this has happened to you because no matter what the world thinks, there is something inside of your life that is not right. Job, this is a terrible situation to be in." That is about the extent of

their friendship. At a time when Job wanted to feel the hand, the warm hand of someone whose heart was true! I think, my friends, that the greatest art in the world is the art of being a friend. It is comparatively easy to be a true lover. The capacity to love is clearly and markedly defined. We only have to follow certain intuitive processes and we establish a relationship of love because of the great sweeping passion that takes possession. But on the basis of friendship where the ardor of the relationship is not quite so warm as exists in love, there exists a greater difficulty. Here was Job, ruined, wrecked, broken-hearted, and the best his friends had to say to him was, "You have been bad and you have covered it up." These three friends of Job in this drama sink forever into ignominy and shame. They shall stand as the great example of what a friend ought **not** to be as long as the world lasts.

The kind of friends that are magnificent are the kind of friends who stand by you when you are wrecked in the face of the whole world. That is friendship!

Someone has said, and it has developed into a platitude, but a very expressive one,— that "a friend is one who knows all about you and still loves you." But the great difficulty is that many friends in an emergency test of friendship console you by saying "Well, if I were you I wouldn't do that." "Oh, wouldn't you?"

What right has any man or any woman to say to another "If I were you I wouldn't do that." You have no right to say that, because in the first place it is utterly impossible for you ever to change places with another. How do you know what you would do under certain conditions? How do you know? Where do you get the authority to dare say that you would not do so and so?

I have come to the point where I have suspended judgment on everything that everyone else does. It is about all I can do to live up to my own ideals and I fail again and again. One of the greatest curses that has ever been centered down upon this world is this curse of trying to standardize and throw into our little mould all the rest of humanity.

Oh, what a tragic thing it is to be born to set the world right!

We find these friends coming to him and saying to him, "Job, this and Job that." There he was, stricken and naked, robbed of all the beauties of life that he had built up. And in the midst of all this Job listened to them. (One ought always to listen.)

Job was a tragic character in the sense that he did not have what makes life finer and better for every man, a co-operating, loving and beautiful companion. Man has always in the depth of his sorrow and tragedy turned to a woman. A man in the depths of tragedy will always do that. Why? Because a woman is the complement of the masculine soul.

After you have had all your club friends and your lodge friends and your church friends, —after a man has exhausted all the associates of life—he is fortunate of the fortunates if when tragedy strikes there is a little woman somewhere who will understand.

If women only knew what it means, they would stop some of their foolishness too. If women only realized sometimes the depths of the complement of their soul to the soul of man, "the clinging vine" type of woman would cease. The finest type of fellowship in the world is the comradeship between a man and his wife; not on terms of the petty, pampered, play-thing of the heart, but on terms of the one that goes hand in hand and heart to heart, facing the problems of life together. That is the highest ideal of marriage.

I think there is many a young man today that looks at this whole problem of marriage with a great deal of hesitation. He finds that companionship and comradeship in the marriage relationship

is sometimes a very uncertain quality

Some man will say "But my wife hasn't any business knowing my business." You might get further along some of you if she did. There are lots of people who have a false notion about the whole matter. The wife who does not want to be disturbed by her husband's business is not the highest type of wife. I know from experiences that have come into my life that I have not a single problem in the world but what I know where there is an understanding heart with which to talk it over. And when all the pressure of life is upon you and when you are lonely and discouraged and weakened and sad, and to know that you can go home, Home, and open the door, and lock it, and there with your loved ones about you, you can shut the world out and shut love in,—there is peace to the heart. If you cannot do that in your home, your home is a failure!

Why do you let intrusions of the world come in there? —Of course, there are some mistaken men who do not recognize a good wife like I have spoken of when they have them. This is not all a matter entirely of one point of view. I know a lot of men that—well, I just look at them. There is no use trying to fathom them. Some petted, pampered, painted, powdered, greased, "rag and bone and hank of hair" robs them of the love and loyalty and devotion of an honest woman. Hardly any tragedy worse than that! Job's wife in the great moment and in that great hour of tragedy came and she turned to him and said, "Ah, look at you now! Look at you now! Where is all your gold? Where are all the servants? Where is all the wealth? And look at yourself, Job, you are all boils. You have a plague. I can't go near you. Look at you. What have you been hiding? I know what I would do, Job! Curse God and die!" Now isn't that a tragic character of a wife for a man to have?

In the hour of your greatest tragedy, when life has collapsed like a box of cards about you, to have your wife turn and say "Ah, curse God and die!"

Job stands there looking up into the sky, and we hear him cry, "Ah, though He slay me, yet will I love Him." And what happens?

God walks into the scene again. Listen, listen, "My servant Job—my servant Job." Here is confidence rightly placed.

When you treat the unreality in life in terms of its relationship to that which is permanent, Good, and affirm that nothing can destroy us, that we are on the side of Infinite Good, then our enemies disappear, failures are turned into victories. The moment Job said "Though He slay me, yet will I love Him" the sun broke through his blackened sky!

What was it that triumphed? Many a time the thing that makes a failure of us is because we emphasize the evil and bad in terms of reality. The moment we flood our lives and souls with a concept of Good, tragedy turns away.

So we have tragedy in life and the note of triumph. Job started with tragedy but he ended in triumph, for singing down through the skies there came the cry, "Job, in whom I have confidence." And where Job was able to say early "I heard Thee with my ears,"— now he rises to the sublime achievement of the true mystic when he says, "—but now I see Thee with my eyes." From out of the experience of life, with all the tragedy and turmoil of it, we rise until all the physical limitations and mechanistic relationships of life are subdued. "Once we only heard things, now we see things."

Job rises out of the ashes, away from the filth and stench of life, away from poverty, and looking up in the face of Infinite God he shouts the note of Triumph! We are told of him that his days were long and happy, and he died the death of the righteous.

And there is one thought and my final one. As Dr. Newton says whatever happened to Job after that, we know he was never afraid of another storm!

"RELIGION IN CZECHOSLOVAKIA"

A Sermon Delivered By Dr. Preston Bradley in The Peoples Church, Sunday, Oct. 23, 1927. Stenographically Reported.

I could spend the entire morning in discussing the history of one of the most interesting, potential, and fascinating of the nations born out of the travail of the Great War, Czecho-Slovakia. One could spend the entire time in a discussion of the historical background that has entered so mightily into the moral and intellectual fiber of this great nation, which is almost, exclusive of Russia, in the geographical center of Europe. Then I should like to take the entire time and discuss for you the personalities that expressed themselves in the International Congress of Free Religion which met in Prague last month. I could discuss history and personality. Then another subject would be the themes that constituted the discussions and the arguments and the fellowship that accentuated the work of the Prague Congress.

Each of these things would be a theme for a lecture or a sermon in itself; and, consequently, I am making myself susceptible to the charge of incompleteness in any one of these approaches by attempting to bring to you what I consider to be the important truths connected with each. I hesitate to speak very deeply or at any great length upon the historical background of the new nation of Czecho-Slovakia, because I am honored this morning in this service by the consul and his staff of Czecho-Slovakia and the Editor of the Bohemian Daily who are attending this service, and we are going to listen in a few moments to a native of Czecho-Slovakia from the city of Prague sing in his native language a folk-song of Bohemia. In the presence of these gentlemen, who obviously are better informed upon the history of their own country than it would be possible for a foreigner like myself to be, I hesitate to go very deeply into an analysis of their historical background.

I should like to go into a discussion of this historical background of Czecho-Slovakia for a moment to see if I can re-create for you a little bit of the atmosphere which pertains throughout the realm of this new country in central Europe, in order that you might understand the background for such great movements as are now taking place.

There can be no great radical change in any country until there has been a preparation for those changes. Revolutions are not spontaneous affairs; great reactions that sweep through nations and republics are not of momentary creation. All of the great historical events of antiquity are co-related and co-ordinated with the entire movement of progress which is a part of the human spirit at the very beginning of history itself. In a true sense, there have been no lonely historical movements. The movements of all countries and of all nations are related and inter-related in the great cross-section relationship that exists in the motif of human progress.

We know the influence of our own Revolutionary War on the French Revolution. The only concern of the historian, is to state facts; it is not the business of a historian to make deductions from facts. The moment the historian makes deductions he ceases to become historian, he becomes a philosopher. It is the business of the historian to state facts. When a writer refuses or is motivated by any other circumstances and refuses to state facts, he is no longer a true historian. A philosophical interpretation of a historical fact depends entirely upon the intellectual equipment and the historical sense of the one who knows the history.

When we come in contact with history our primary concern is a familiarity with the facts. Before we can do anything with facts, we must know them. And before one is entitled to express an opinion upon history one must know what history is.

When we come to an understanding of the historical background of Czecho-Slovakia we are able definitely to link up the entire history of that country through the centuries with a motivation of a refusal to accept an external authority for individual opinion. If I were to state one thing that stands out to me, — knowing the little I know, (I do not pretend to know more than I do, which is a very fortunate situation). I should say as I look at the history of Czecho-Slovakia, that the one great thing that can be said about that country now is its eternal attitude of mind that the place to settle the problems of Truth is not by pressure from external authority, but from the authority which is within the individual, depending upon his own information and cultural capacity.

It is perfectly amazing to me that a country that way back in 1720 when the battle of the White Mountain was fought which sealed the doom of Bohemia and placed Bohemia under the dictation and control and authority of a foreign racial and religious group, that for 300 years that country should preserve its racial idealism, its language, uncontaminated by foreign invasion: its sense of historical prospective, its ideal of being free in conscience and in morals; that 300 years passed under the domination of Austria without disturbing these. When a religion which was foreign to the temperament of the Bohemians was forced upon the Bohemians, when they were compelled under the pressure of organization and of a persistent plan, and forced into a religious relationship that was foreign to their historical background, that in spite of all this they have preserved a unity in their racial and thinking processes—that to me is the marvel of their history. I really, my friends, say this without any hesitancy or any fear of a successful opposition, that I know of no country in the world that compares with Czecho-Slovakia for that particular capacity. And yet, if you were to go to Prague and visit the country as I did last month and spend days and nights in studying and watching the people, knowing the people and meeting them, you would find a reason for it. It is comparatively easy for nations that have natural barriers such as great high mountain ranges and great oceans to retain a certain racialism and nationalism which sooner or later develops into a provincialism. Most nations do that. But here we have a nation surrounded by barriers that cannot be seen that are not natural at all from a geographical standpoint, that has retained that individuality of quality which characterizes the people of Czecho-Slovakia wherever you find them anywhere in the world. Now we must remember that one of the great fundamental edicts that was enunciated as a part of the idealism which accentuated America's participation in the war was autonomy of small nations. You remember Mr. Wilson incorporated that ideal in his attitude and you remember after the Peace Conference went to work and the Austrian-Hungarian empire was torn to pieces and the power of the Hapsburgs and Hohenzollern broken for all time that the greatest difficulty which the diplomats and statesmen of Europe had to face was this difficulty of central Europe and the Balkans. There was a great diversity of individual racial units, with their particular languages, with their particular attitudes in religion. These groups were all of them conscious of the fact that a part of the motivating idealism of the World War was the preservation of racial units based upon the natural demarcation that sepa-

rate nations and races. I found in Prague various groups of people who felt there were certain parts of Czecho-Slovakia that because of the fact that they were almost entirely German did not belong in the country. For instance, one part is almost entirely Austrian, that from the standpoint of language difference does not belong as a part of Czecho-Slovakia at all. It is still a mooted question. Some of these problems are too deep for me to fathom and I do not attempt to answer. I do not know. But that is the situation. There was born a new national consciousness, and this new national consciousness brought in a renaissance of national autonomy, which, of course, as idealistic and theorretically perfect as it is, with Europe as it is, has put aside the possibility of there ever being—at any rate for centuries—such an institution as the United States of Europe.

I think any man who knows Europe at all, who has studied Europe, and who may be idealistically inclined, yet is compelled to say that the United States of Europe is as yet a far, far off dream.

There is very little evidence anywhere that there will ever be such a thing as a United States of Europe. In the formation of new nations there was Bohemia that had remained unsullied, that has produced some of the greatest artists, musicians, orators, prophets, philosophers, statesmen, that Europe has ever produced. We can go back to this great moment of the fourteenth and the first years of the fifteenth centuries when that great genius of religious leadership on thought and fearlessness John Huss lived that mighty and powerful life. John Huss who faced flame and faced it triumphantly because of his belief that a man had a right and that his people had a right, his nation had a right to interpret religion as they saw fit and to worship God in their own way made him that great outstanding martyr of his people.

Recently I stood in the old square in the old town of Prague.

In the heart of the town of Prague I looked at the statue of John Huss, as I stood there I thought: Will organized religion ever learn that you cannot burn men's bodies or scar men's hearts and kill the Truth that the men stand for?

Persecution has only been the great inspiration. Just as soon as a man is persecuted because of the Truth as he sees it, that man is enhanced in value in his contribution. John Huss was encouraged by John Wycliffe of England, the man who first gave us the Scriptures in the English language, John Wycliffe furnished the fuel for the reformation. John Huss in far off Bohemia lighted the fires of the Reformation; Martin Luther in Germany fanned the flames. There would have been no Reformation without John Huss.

John Huss, in my opinion, was a greater contributing factor to the spirit of the Reformation than was Martin Luther. This new country is composed of Bohemia, Slovakia, Moravia, and Carpethian Ruthemia. If you want to see religion in its beauty go among the peasants of Moravia. In spite of the turmoil of the centuries the Moravian Brethren have like our Quakers the purity of religion. I think today, my friends, and I might as well make this note in passing, that the one church on earth—and I am speaking now of all churches, that is nearest the purity of the idealism of Jesus as applied to the problem of human life, is the Quakers. Today the Quakers, have the confidence of all the world, and they are the only religious organization that does. The Quakers have retained their religious idealism. And in many respects the Moravian brethren remind one very deeply of them. In the first place, their religion is not a matter of believing a creed; it is a matter of hav-

ing experiential relationship with the religious life. It is a matter of taking life and resolving it to terms of religious experience. I am not so sure but what that is religion. Anything which sustains an enthusiasm for life at its highest is religious.

Czecho-Slovakia took in the Carpathians, that little country that nobody seems to know much about. Then they embraced Bohemia the home of the Czechs. And from all these groups they have amassed a nation, a nation that is still in the throes of birth; a nation that is facing yet a great crisis, so great that I could suspicion when I was in Prague all sorts of undercurrents at work. Anyone who kept his ears to the ground could detect the rumbling of not distant problems.

Our International Congress of Free Religion was attended by representatives from eighteen different countries of the world. These representatives were not chosen with any viewpoint of having any axes to grind in the question of church worship or ecclesiastical emphasis. I was all through the conference and attended practically every session; I spoke once to the Congress: met many of the delegates, and yet I fail now to remember the definite religious affiliation of any man or woman I met. Any denominationalism was completely submerged at the congress.

The most conservative group of thinkers came from Germany. So conservative was one of the German delegates, Pastor Baumgarten, that in an address which he made at the congress he asked that only those who accepted the Bible be admitted to the congress. Immediately, of course, the whole congress was in a furor, including your own pastor. The idea was fought vociferously and fought effectively. And then like a good pastor, our friend fitted right into the plan of the congress. That was the end of the matter.

I met Dr. Rudolph Otto, whose picture today is yonder in my study at home, one of the most interesting men that it has ever been my pleasure to meet. A rational mystic, or if the philosopher would choose another word, a pragmatic mystic; Professor Rudolph Otto, tall and spare, hair as white as snow, his eyes seeing through things and not looking at them, has one of the most interesting personalities I have ever known. Professor Rudolph Otto, who before the convention outlined the sense of worship with a sanity and accuracy of analysis that was attractive. Altho he spoke at the end of a long, long program the audience hung upon his words when he spoke for sublimation in religion of those processes that make for a worshipful atmosphere. In other words, uniting the need of worship with the rational attitude toward religion.

Now I want to show you for a moment the attitude of the nation toward liberal religion. You are aware of the fact that in the country that has had the interesting transition that Czechoslovakia has had, was given a chance to express themselves without external authority and pressure, this ancient and old spirit of religious liberty would assert itself and it did. The religious revolution happened in 1920, two years after the Armistice. And in 1920, some of the finest minds of the country and minds that had retained their sense of freedom,—were to be found in the Roman Catholic Church of the nation. There are many religious groups in Czechoslovakia.

All these various groups manifested themselves. But, no nation can have a new birth of freedom without every group in the nation experiencing a reaction from that birth; and, consequently, Czechoslovakia has had that reaction. There are many Spiritualists, for instance; Theosophy is rapidly growing in certain districts, Christian Science is developing and has one or two groups already. Every religious

thought that the world has is finding expression there, which is a very hopeful thing. I welcome such investigation. I think that every individual ought to investigate every religious truth that it is possible for them to investigate before they ever become assertive of the truth they are in. If we would have investigation in religion, we would have less superstition in it. If we would have human minds interested in all phases of what constitutes religious verity, we would have more sanity in our religious thinking. People ought to investigate all angles of religious truth. I am investigating all the time. There is not a new fangled notion for the salvation of the world that does not command my respect until I find out whether it is for me or not. If I find out it is for me, then I will give it my loyalty. For I believe if a thing meets your individual need as a person then you ought to give it your loyalty. That is one of the greatest difficulties with religion; it is one of the greatest difficulties with the churches. People come to Church. "Oh, yes, I am a Liberal. That is my church." Well, that can only mean something worth-while, when back of it is all your loyalty. If you are a Liberal, Liberal Religion is your point of view, then you get behind Liberal Religion and give it your support. That is exactly what our friends of the other schools do, and that is one reason why I admire them.

Well, now, that is the kind of spirit that you will find throughout Czechoslovakia. All these groups are beginning to function. But the most interesting of all the movements has been this reaction from the Roman Catholic Church. Now bear in mind in these closing moments what I have to say about this movement is said with a great tolerance and a great sympathy. I have committed myself recently from this pulpit, and if I have not, I want to commit myself to this point of view: I would not turn my hand to convert anybody from any religion; I am not interested in your following any religion that commands your loyalty. Not at all. If you find the needs for your soul in the Roman Catholic Church, then the only place you belong is the Roman Catholic Church; if you find it in Rationalism, in Atheism, then that is the attitude of mind for you. This idea of compelling people to command their loyalty in a religion to me is a very serious matter. Whatever else I am, I am trying not to be a proselytizer. I am not to the point where I am ready to say: "This is all the Truth." I don't know what the Truth is. I think truth is a relative matter. Truth is about all we know, as Rev. Fred V. Hawley recently said "at the time of going to press." I have no finalities to express or explain.

And when people can say "This is the Truth!"—Well, I say "Is it? Is it?"

How can we keep on growing if we settle everything for ourselves? A year from today I may stand in this pulpit and take an entirely different attitude than what I am taking at this moment. I want to grow, and the older I get the more confident I am that what a man can know is so small with what there is to know that I wish I had a thousand life times to live. That is my only difficulty. The good world is not arranged so we can stay here long enough. I want to stay here because it is such joy seeking.

The adventure in the realm of knowledge is a glorious privilege.

And what an uninteresting, deadly, monotonous life it must be to have all the Truth bundled up in a book and be able to say "This is all the Truth there is. Believe it or be damned." What a monotonous life that must be!

Why, I want to throw open the door and find new friends; I want to cross the sea and find new vision. The glorious quest of life!

Of course, when they accused

Plato of knowing a great deal, and Plato said "I know nothing." He said "The only difference between you and me is this: You know nothing and you don't know that you know nothing; and I know nothing and I know that I know nothing. That is the only difference between us."

So when it comes to a matter of absolute Truth, I do not know what it is. I only know this: that there is some kind of an urge in the human soul that is forever and forever reaching, reaching, reaching out, and because of that in the eternal somewhere yonder there must be reality. There must be reality!

My searching and seeking, though I never find, is the thing that makes life glorious.

So these people in Czechoslovakia are seeking, seeking! And what happens? Since 1920, in the nearest statistics available, and based upon an article by Dr. Masaryk we find some interesting information. Dr. Masaryk taught in the University of Chicago. He went home to his people, and has become one of the greatest intellectual lights, one of the greatest statesmen that Europe has today. He married an American woman. Mrs. Bradley had the great honor with the women of the Congress of going on a pilgrimage to Madam Masaryk's tomb forty miles out of Prague. They took a beautiful wreath of flowers and placed it upon this woman's grave; there in the country she learned to love and the country that loved her.

Dr. Masaryk is one of the great scholar-statesmen of the world. And what a glorious thing it is to come in touch with scholarship in high places! Men who have a breadth of refinement and a historical sense of civilization!

Dr. Masaryk is one of the most attractive, virile personalities in all Europe.

As near as we can learn one million people have broken with the ancient Roman church. There are over five hundred congregations, over five hundred priests that have become absolutely protestant, in the sense of loyalty to the ideals of the Reformation, and the spirit of it is John Huss.

We went down to Prague from the city of Paris, leaving the night before and arriving early the next evening, seeing that lovely city on a beautiful moment before dark.

When we arrived at Prague, we went to the Beranek Hotel. I was surprised by an invitation from a representative of the National Church asking me to preach. I did not know much about it then. But on Sunday I had one of the most interesting experiences of my preaching career.

Let me say this about Prague, and I say it with a great deal of exuberance because I am going back to Prague. Let me say this about Prague: It is the only city in the world that has more bookshops than tobacco stores. More bookshops than tobacco stores! And there isn't such thing as a prohibition problem! That just does not exist. Do not worry about a nation of which that is true. Do not look down on a people that have more bookshops than tobacco stores. You will find the potentiality there of a great future. Out of Czechoslovakia is going to grow a movement that is going to influence the religious life of all Europe. There is coming another Reformation! Already you can detect the significant beginnings.

The gentleman who brought me the invitation said, "I want you to preach in the Czechoslovak National Church on Sunday morning. You are one of the speakers at the Congress and we want you to preach." I said "I cannot speak Czech." He said "You will preach through an interpreter." Well, I never preached through an interpreter. It is all I can do to preach through a microphone!

But I said I would preach. He said a professor from the University of Prague would be the interpreter. On Sunday I said

to the professor "What about this interpreting business?" He asked "Have you a copy of your speech?"

Have I a copy of my speech!

I said "I haven't even a subject." "Well," he answered "It is customary for the interpreter to have a copy of a speech and go over it a little bit." I said "We cannot do that." He asked me "What kind of a speaker are you?" I said "A poor one." He said "Well, I will tell you. You speak a few sentences and then stop and I will interpret." I asked, "Is that the best we can do?" He replied "Yes, that is all we can do."

Sunday morning came. It was the opening Sunday of the congress.

I went down to the church, and I went with great hesitancy and fear. I never had spoken through an interpreter and I did not know how it would go. I never write a sermon; I can not. They would perhaps be better sermons; I do not know, but I can't do it.

We went in the church through the vestry, and the first thing they said to me was "You have to put on a robe." I said "I do not preach in ecclesiastical robes. I preach in an academic gown. It is not an ecclesiastical gown." He said "That is all right, but we wear our church gown, and we have one here that we think will fit you." So I had to put on a black silk gown with a red Chalice embroidered here on the breast. Over this I had a long white stole embroidered in gold. A very beautiful gown. It was a Hussite gown.

I went into the church with the priest and the beautiful service started. They are all musicians, they all sing, they all read. Do you know there is no illiteracy among the Czechs. No illiteracy!

I walked on to the altar with the priest—and just remember that only a few years ago this was a Roman Catholic Church! There was that great audience. The church was packed and most of them standing! They were not there because I was going to be the preacher, because not one knew I was going to preach. It was their usual Sunday morning mass. I was simply invited there because I was a visiting delegate to the International Congress.

I went into that pulpit. There was the whole ritual of the Czechoslovak church. They have the mass. I spoke after the singing of the Gospel. They had the wine and the wafer, but it was entirely in terms of the Reformation, for the wine and wafers are only consumed by the officiating priest; they are only used as symbols. There is no theory of transubstantiation.

I never had an experience quite like it. Of course, I am prepared to go much further than that church goes, but the point is, it is on the way. They have alienated themselves from authority, and up to the point where their theology exists, it is all right, but it is not enough. To my mind the chief danger now is, the danger of their union with the State. It is a State church. And we who have had experience in democracy for over two and a half centuries,—longer than any nation in the world,—know that sooner or later there must be a separation of Church and State. No church has any business interfering or dictating the principles of government, whether that church be Roman Catholic or Methodist makes no difference. It is a principle involved. Churches as ecclesiastical organizations have no business interfering in government.

We have had to work that thing out ourselves as a people, and I suspicion that there will be complications in Czechoslovakia at a time when the same type of mind that evolved out of authority in religion will liberalize itself; when a type of mind will do that, I predict that sometime there will come a crisis in the diplomacy of the nation in which the government will take issue, and because of the issue which the government takes it will be

necessary for the State-Church to accentuate that interest, and there will be those who cannot follow. The result of it will be gradually a development that will eliminate all association.

Well, I preached that morning. I said a few sentences, and then my interpreter interpreted to them. Those people came up to me afterwards. Many of them said through the interpreter "I have a relative in Chicago." Chicago is the second Czechoslovak city in the world. There are 200,000 of these people in our midst, and they are a great people here with us. One mother came to me and with tears running down her cheeks, she said "Chicago, Chicago, Chicago!" She just said "Chicago" through her tears.

I have addresses that I brought home with me of many people from Czechoslovakia whom I am going to see sometime during the winter to bind up the home ties with those people over there. For those people, with that background and with that idealism, are going to help in ushering in the New Day that is coming.

And the city of Prague! Can you imagine what would happen if an internatio nal congress on free religion should be held here, for instance, in Chicago or New York, and the opera should put on a special performance just for a congress of religion. It happened in Prague. The religious liberals of Prague gave us the national theater, one of the most beautiful theater buildings in all the world. A beautiful opera was played there in that theater before that great audience. I sat there and watched it. So natural and so beautiful, with all the native costumes, with all the mannerism and all of that beautiful artistry, so different from some of our American ballads and chorus that are sometimes a part of our opera. There was life! Peasant life; free peasant life. Beautiful! The opera was the "Bartered Bride" by Smetana.

The meetings of the congress were held in the Representation house, which is the parliamentary seat of the republic. The city turned over its street cars and we went by street car all over the city where a street car goes; visits to the old castle and the old churches. All this brought to us a depth of hospitality and welcome such as I have never known anywhere in all my life.

As I stood in the pulpit of that church and made a plea for religious liberty, their faces brightened and they evidenced expressions of appreciation. And afterwards, as I closed, they presented me the ritual of the church. All in their own language. The first thing they did when the new church came into life was to put the entire service in the language of the people. It is in Czech.

If there is one thing that I should demand if I was in any ecclesiastical group would be that the language of my church and the language which I speak should be identical.

The Czech people threw out Latin. There is not a word of Latin in their mass; the mass is in the language of the people.

On such broad fundamental steps do we find the promise of Liberal Religion climbing in the world today. In the next fifty years there will be changes that will shake the foundation stones of all the organized religions of humanity, for we are going to usher in the dawn of a new day when people are not going to read God in the sky, but they are going to banish him from the skies; when they are going to see that Reason and Liberty and Freedom of Thinking are the paramount things in the development of humanity; that no creeds can contain all of religious truths, and no church is bigger than the men that compose it; and that it will be possible to have a rebirth of Freedom in terms of a new reformation, that too will have its fears, for please remember that the thing which dies the hardest is religious superstition. There will be new altar fires,

there will be new martyrs, there will be new prophets, but they will go on and on and on until the people of all the world can bow down and worship their conception of God in terms of their own conscience; and no church and no government and no priest and no minister and no rabbi will ever be able to say, you must worship God this way or not at all.

There is no power that can compel a man to worship God in any other way than according to the dictates of his own conscience. When that day dawns many of the other problems of civilization will take care of themselves, for to think rightly in religion means to place the emphasis in life where it belongs.

And where does it belong?

Show me people who are thinking rightly in religion, and I will show you people that are climbing out of poverty. A religion that says, "charity," "charity," will not be enough, but a religion that cuts to the very quick the social and economic injustice of human society; a religion that goes to the fundamentals of what is wrong with human society; a religion that will work itself out until poverty is unknown and equalization of opportunity is a possibility; a religion that shall not affirm a past; but a religion that will predicate a future; a religion that will not bow down to the superstitions and the fears at the altar men have made, but a religion that shall worship at the only altar where salvation is really found,—the altar of the human heart,—and worship God in terms of human service.

The shores of the River Jordan—the scene of much of Christ's ministry.

BOOK CHATS

Only a few more days till Christmas! Where does the time go? Of course, we are all thinking of the gladness we are going to bring into someone's life by our gifts. What a joyous season of the year it is and how colorful life becomes as it approaches! The unified thinking of the season creates an entirely distinct atmosphere for the world. Life would be impoverished and a paucity of soul would exist without the Christmas spirit. Let us enter into it heartily and gratefully. I am wondering if some of our many readers would not like to send our church magazine to their friends and relatives for a Christmas gift? It will be a year long thoughtfulness of your love. By sending one dollar and twenty five cents to our secretary, Mrs. May Harrison, Peoples Church, Lawrence Avenue at Sheridan Road, Chicago, the magazine will be mailed to any address every month. Every number will contain a sermon by myself and special articles of interest to all interested in the cause of liberal religion. The magazine is published every month during the year and is now in its fourth year. Do you not think this is a good suggestion for your Christmas mood?

* * * * *

Two books have come to my study table during the month which I cannot praise too extravagantly. They are invaluable to every student of religion. They are both by the same author — Henry Nelson Wieman of The Divinity School of the University of Chicago. The Macmillan Company is the publisher.

"Religious Experience and Scientific Method" ought to be read first and "The Wrestle of Religion with Truth" is the name of the other book. The first mentioned has for its thesis the question "Can a claim to validity be made good for any other apprehension of the Universe than that embodied in the natural sciences?" Prof. John Dewey, our premier philosopher, says of this book "You have laid hold of a precious conception of religion and one which I hope you will develop. I think it is most clarifying and liberating and can be presented to appeal to many not especially concerned about philosophy but genuinely perplexed about religion." A statement by so authoritative a voice would drive me to the book at once. The publishers themselves say concerning the content of "The Wrestle of Religion with Truth":

"This book will give great satisfaction to those who have longed for a readily intelligible refutation of the two opposite claims that have perverted religion again and again, one denying that religion has any need of truth, the other asserting that religion has all the truth it needs. These mistaken claims have led many into the pitfall of thinking that they could become and remain religious and yet slip out of the heroic research by which religion in its patient journeyings over the paths of profound worship and experimental living slowly finds truth which is more precious to human kind than any other in all the realm of truth."

More careful sane thinking about the problems in religion is being done today than ever before. Carefully trained minds are making contributions which are gradually clearing up many age old obstacles. A new interpretation of religion is in the making. The best of the old will survive but the new will open up new vistas which as yet have never been seen. It is a glorious moment in the realm of truth seeking!

A Portrait of a Great Truth

By E. J. Pace, Illustrator for The Chicago Daily Journal.

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Sundays—10:45 A. M.

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Published monthly by The Peoples Church.
Preston Bradley ..... Editor
Grace Thayer Bradley.....
..... Associate Editor
Mrs. Thos. A. Harrison .....
..... Subscription Mgr.
941 Lawrence Ave. Long Beach 6878
Wm. Saunders ..... Business Mgr.
7028 N. Clark St. Rogers Park 0220
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REGULAR EVENTS

School of Religious Education — Sundays, 9:30 a. m., Channing Hall.

Woman's Club—Every Monday.

Men's Forum—Second Monday evenings, Channing Hall.

Young People's Club—1st and 3rd Tuesday evenings in Channing Hall.

Church Trustees Meeting—Second Monday evenings.

THE YOUNG PEOPLE'S CLUB

Sunday evening, November 6, the Club held a supper in Channing Hall at which Dr. and Mrs. Bradley were the guests. Mrs. Howard Orr, was the chairman. It was a most interesting evening. Dr. Bradley responded with his usual effectiveness to the pledge of loyalty and interest given by the group. On the evening of November 15 the Club was host to the members of the Chicago Federation of the Young People's Religious Union. Dr. Utberg was the chairman. One hundred and sixty young people attended. The occasion resulted in the young people of our five liberal churches getting better acquainted with each other. These affairs are to be held with regularity during the winter. On the evening of December 5 a Masque Ball and Carnival was held. Miss Helen Schiddel was the chairman.

—J. W.

THE LAYMEN'S LEAGUE

The Laymen's League is sponsoring the most interesting Forum which is being held in the city. Bertrand Russell, Stanley High, Dr. Kuo and Kirby Page have already appeared on Sunday evenings in the church auditorium. Rabbi Mann, Maude Royden, John Haynes Holmes, Horace J. Bridges, Prof. Starr, Dr. Gibbon, Dr. Preston Bradley, and others are yet to speak. Over 1000 people heard Mr. Russell. The single admission is fifty cents. This work in adult education merits the support of every friend and member of the church.

On Monday evening, December 12 at 8 p. m. the Laymen's League will hold a social evening in Channing Hall. A musical program will be given and Dr. Bradley will make an address on "What Can a Man Believe." A buffet luncheon will follow. Every man in the church or of the radio audience is invited. There will be no fee of any sort connected with the meeting.

—G. P. B.

THE SCHOOL OF RELIGION

The School of Religion invites your special attention at this time. It has been entirely reorganized this autumn under the most painstaking supervision of Dr. Bradley, its Trustees, Officers and Faculty, with the advice of Prof. Charles H. Lyttle and Mr. Melvin L. Welke, of the Department of Religious Education in the Meadville Theological School.

The enrolled pupils have been carefully graded into classes ranging from the Kindergarten through the Primary, Junior High, and Senior High, to the Adult,—all under the leadership of competent teachers. Each class has its own room and equipment for the class period. The courses are in the fields of: Ethics, Nature Study, Bible Study, Religious History, and Biography. New hymnals—Social Hymns of Brotherhood and Aspiration—have been purchased. In order that the Services of Worship may be meaningful, the Kindergarten and Primary classes have their own little service together in an adjoining room; while the larger Junior Church Service is being conducted in Channing Hall. These Services include hymns, responsive sentences, a reading, prayer, story sermon, offering, and school pledge, and are systematically arranged.

This liberal School of Religion aims through the Project Method to help each pupil to get acquainted with the Universe in which he finds himself to develop a stronger personality, to live in harmony with his fellows, and to foster a positive religious attitude toward life. You and your children, your friends and their children, are most cordially invited to enroll as members of this thoroughly modern School of Religion; which meets at 9:30 every Sunday morning in Channing Hall.

THE UPTOWN PLAYERS

The Uptown Players' presentation of Jerome K. Jerome's play "The Passing of the Third Floor Back" was excellent beyond all expectation. We knew that the Uptown Players of the Peoples Church, Inc., held in its personnel quite unusual talent—but we did not realize to what heights that talent could rise, until they presented this classic play "The Passing of the Third Floor Back" which needs careful and delicate interpretation. The entire production was skillfully and artistically handled under the direction of Enid E. Schmid. The players in the well chosen cast were: Dorothy Hoefer, Marion Shriber, Gertrude A. Needham, Daisy D. Schulten, Karin M. Santy, George P. Boyle, Virginia Summerville, G. Raymond Hopkins, Art Bluhm, Robert Summerville, F. Elliot Jarvis, Matt Riley.

Rehearsals have been held indefatigably during this month for "Captain Applejack," the three act play by Howard Hacket presented under the direction of James H. Griffin, Nov. 26 and 27. The Uptown Players work hard and faithfully to give the plays they are offering and certainly merit the encouragement and cooperation of the friends and members of the Peoples Church.

—G. T. B.

THE BAZAAR

December 6 and 7 were festive days in Channing Hall, the Peoples Church. There were booths offering all sorts of articles for sale to suit every taste and pocketbook; there were ladies in rainbow hued smocks to wait upon them; dinner was served both evenings from 6 till 8 o'clock. There was a Picture Gallery of rare merit and a Gypsy Camp with a real Fortune Teller. A Tea Garden served tea during the afternoon, and light lunch at noon.

Mrs. George B. Schulten was the chairman.

THE WOMAN'S CLUB

Members of the Woman's Club have been "busy as a cramberry merchant" (as the old saying is) ever since the season opened. The Departmental meetings have, as always, been the most popular, however the afternoon programs on alternate Mondays have been well attended also. And there have been some well planned and excellent programs. Oct. 17, Mrs. Judith Lowenthal addressed the Woman's Club on the subject "New Women and New Problems," and the musical numbers were given by Miss Dorothy Whiteside, accompanied by Miss Williams, both of the Cosmopolitan School of Music. The debate which was more in the form of a discussion, Oct. 31 between Mrs. Geo. Bass and Mrs. Frederick Dow on the subject, "How Much is Your Vote Worth?" was instructive and enjoyed by a goodly audience. The most thoroughly enjoyable and artistic as well as informative afternoon programme thus far undoubtedly was given on Nov. 14 by Mr. Abram Mendenhall on the subject "Quality in English China," with several dozen costly and exquisite plates which he used in illustration Mr. Mendenhall is a graceful and charming speaker and held his audience in rapt attention, making them sorry when he had finished. The musical programme was fully as fine as the lecture, making a perfectly balanced programme. Miss Mae Willems, a blind artist, a dramatic soprano of remarkable ability who has won the Scholarship for two years in the American Conservatory of Music, sang a group of songs playing her own accompaniment, and for an encore played a piano solo. After the lecture the audience was thrilled by the brilliant playing of Mae Dolling Schmidt, teacher of Piano at the American Conservatory. Dr. Preston Bradley gave one of his delightful "Book Chats" on Nov. 28 using as his subject "The Magic Mountain" by Thos. Mann.

Mr. O. E. Foldvary, violinist, rendered the musical numbers on the occasion, accompanied by Mrs. Foldvary.

The Educational Dept. has offered some exceptionally interesting mornings. Mrs. Geo. W. Plummer is delivering a course of lessons on Parliamentary Procedure and the lecture or lesson is followed each Monday morning by another speaker or programme of some sort which always proves delightful and cultural. Miss Kuepp, of Pulaski Park Branch, Chicago Public Library, gave a talk one of these mornings on "What to Read"—and on Nov. 21 Miss Reed of the Sheridan Branch gave a book review of "The Good Woman" by Louis Bromfield, and Miss Adams of the same Branch talked with charming originality on "New Books for Children." Mrs. E. W. Wynn gave "An Hour of Music" on Nov. 7, making us proud of the talent we have among our own members. Mrs. Budlong, Field Secretary of the National Woman's Alliance was our guest on Nov. 7 and addressed the Philanthropic meeting after luncheon, telling many interesting things regarding the Liberal Churches in Northern Minnesota among the Scandinavian people. The first "Monthly Dinner" was given in Channing Hall Nov. 17, and was in charge of Mrs. Friedlander's group to whom much credit is due. This affair was a great success. You who do not attend the Woman's Club are missing more than you realize Come and get acquainted with the splendid women who attend the Peoples Church!

—G. T. B.

CHURCH NEWS

The attendance at the services during the month of October was most gratifying. In spite of the beautiful fall weather the people have been most loyal in their church attendance. Every Sunday many radio friends have introduced themselves to the ushers. On one Sunday six attended as the guests of Mrs. Sisson from Valparaiso. Others were present from Michigan City, Decatur, Milwaukee, Joliet, Springfield and St. Joseph. Radio friends are always welcome and are asked to notify the ushers if they are members of the radio audience.

Dr. Bradley has announced a most interesting list of subjects for December. They are as follows:

December 4—"The Atheist Nobody Knows."

December 11—"Jean Valjean—A Drama of Conscience."

December 18—"Just Being Human"—A Pre-Christmas Meditation.

December 25—"It's Christmas."

Dr. John Haynes Holmes, pastor of the Community Church of New York will share the pulpit with Dr. Bradley, Sunday morning, December 11.

Dr. Bradley's engagements for October were as follows:

Oct. 2, Opening Sermon, Peoples Church.

3, Address, Woman's Club.

5, Tower, Minnesota.

6, Address, Teachers' Convention, Hibbing, Minn.

7, Address, Teachers' Convention, Hibbing, Minn.

7, Evening Address, Teachers' Ass'n., Hibbing, Minn.

9, Sermon, Peoples Church.

10, Address, Albany Park Woman's Club.

11, Board meeting, Peoples Church.

12, A. M. Address, Grand Lodge of Masons.

12, Evening Address, Realty Workers.

13, Address, Ed-So-Phil—Woman's Club.

14, Address, National Children's Foundation.

16, Sermon, Peoples Church.

16, Afternoon Sermon, Third Unitarian Church.
17, Noon, Chicago Liberal Ministers' Ass'n.
17, Evening Address, Laymen's League.
19, Address, Young Peoples Club.
20, Linden, Michigan.
21, Address, Woman's Alliance, Detroit, Mich.
23, Sermon, Peoples Church.
24, Library Board meeting, Chicago.
25, Board meeting Church School.
26, Address, Federation of Woman's Clubs.
26, Noon. Kiwanis Club, Sioux City, Iowa.
26, Evening, Masonic Address, Sioux City.
30, Sermon, Peoples Church.
31—Board meeting, Chicago Public Library.

Weddings

Oct. 1—Anthony J. McGarty and Marion Juntwait.
Oct. 1—Walter C. Brueck and Ruth M. Ledvinka.
Oct. 1—Oscar H. Nelson and Anna Olson.
Oct. 10—Delos A. Towle Jr. and Louise S. Ulrich.
Oct. 22—John Philip Shutt and Lillian Aubery.
Oct. 22—Lorn Mathias Gossett and Lucille Weston.
Oct. 25—Carl Neves and Elizabeth Spieler.
Oct. 25—Edwin C. Kalm and Lillian Kramer.
Oct. 25—Albert Nixon and Dorothy Nesser.
Oct. 29—Knut Hansen and Elvira Benson.

Funerals

Sept. 29—Mrs. Carl Ries. Interment Acacia Park.
Oct. 14—Mr. Henry C. West. Interment, Rosehill.
Oct. 15—Mr. Peter C. Stadler. Interment, Rosehill.
Oct. 17—Mr. Daniel Cameron. Interment, Rosehill.
Oct. 19—Mr. Joseph Godman. Interment, Rosehill.

Christenings

Sept. 26 — Reta Ann Sweder, daughter of Lester Earl Sweder and Elsie Sweder.
Oct. 2—Theodore Mannhardt.

The first of the monthly church dinners given by the Woman's Club was held on the evening of November 17 in Channing Hall. These affairs afford an excellent opportunity for the people of our large congregation to get better acquainted with each other. They are responding in a splendid manner. They are held on the third Thursday evening of each month. Dinner is served at six-thirty for eighty-five cents. All friends and members of the church are invited.

Have you made your pledge to the General and Building Funds for the year? We need $1,000 a week for our work. Weekly envelopes will be furnished by the church office. A seat will be reserved in the church auditorium for the Sunday services until 10:55 a. m. for the sum of twenty-five dollars for the year. Will you not do your part each week. It would solve our financial problem if all would help.

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